

114
OBSERVATIONS

ON THE

Theology vol 108.

Reverend Mr. WHITEFIELD'S

ANSWER to the Bishop of London's
last **PASTORAL LETTER.**

By a **CURATE** in the Country.

For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch, that (if it were possible) they shall deceive the very Elect.

Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the Desert, go not forth: Behold, he is in the secret Chambers, believe it not.

Matth. xxiv. 24, 25, 26.



L O N D O N :

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OFFICE OF THE ATTORNEY GENERAL

ON THE

REPORT OF THE

COMMISSIONER OF THE

LAND OFFICE

IN RESPONSE TO A RESOLUTION



AND TO A RESOLUTION OF THE SENATE

PASSED MAY 10, 1890

W. O. W.

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OBSERVATIONS

ON THE

Reverend Mr. WHITEFIELD'S

ANSWER to the Bishop of *London's*
last PASTORAL LETTER.

THE steady and judicious Zeal, which our worthy Diocesan has always shewn in the Cause of Christianity, his disinterested Labours for the Welfare of the established Church, and the conscientious Care with which he has watched over his own Diocese, have given an unspeakable Satisfaction to the Minds of sincere Protestants, and, with their secret Approbation, have drawn forth their earnest Prayers, that it would please God to continue him long an Ornament and Blessing to the Church of *England*.

Infidelity, Prophaneness, Schism and Error, will naturally shoot out their Arrows against him: But that one, who pretends to a more than common Zeal for God and Religion; who professes himself a Member of the Church of *England*; and sub-

A

scribes

cribes himself his Lordship's dutiful Son; should yet oppose, and attempt to discredit his well-meant Endeavours, in a late *Pastoral Letter*, proceeding from a hearty Concern for the Safety of his People in the great Affair of their Souls, must be a Matter of great Surprize, if such Pretensions and Professions are sincere.

Pastoral Letter, p. 55. The *Design* of that Letter, is, "to preserve the People of his Diocese from the two dangerous Extremes, of *Lukewarmness* on one hand, and *Enthusiasm* on the other"; which Mr. W. confesses are

Answer, p. 4. "the two Rocks, against which even well-meaning People are in Danger of splitting", and "are

Ibid. "certainly the Bane of true Christianity." Where then can be the Offence to a good Christian in his Lordship's teaching "to steer a safe and middle Course" between them?

Ibid. As to the Bishop's *Motives*, Mr. W. "would gladly hope, that a *Zeal for God in the Discharge of his Duty, and a hearty Concern for the Safety of Souls*, moved his Lordship to write." And if he *would* gladly hope so, why does he not; especially when the *Bishop* has given them as his Motives for writing? If he *doubts* of the Motives

Ibid. without just Grounds, where is "that *Love* that becomes a Disciple of Jesus Christ"? If he does *not doubt*, why does he express himself with so unbecoming a Diffidence, and yet "bless God" in the same Breath "that he can write with all that Humility and Reverence which is due from a Presbyter to a Bishop of the Church of God?"

Ibid. Well, but whether satisfied or dissatisfied with the Bishop's Design and Motives, he thanks him, and thanks him again.

"The *only Query* is, whether there was any Occasion for his Lordship's warning the People of his Diocese against running into either of these
" Ex-

“Extremes, upon Account of any Thing HE had either spoken or wrote”? So then his *only* Design is to vindicate himself; excited thereto, as he tells us, by “the same Principles which moved his Lordship to write, *viz. a Zeal for God, and a hearty Concern for the Safety of Souls.*”

Thus you see the Honour of God, and the Salvation of Peoples Souls are in Hazard, when Mr. *W.*'s Conduct is called in Question. I am not surprized to find him so important in his own Opinion; the Crouds that have followed him are strong Temptations to such Thoughts, and I think would *endanger* the greatest Humility upon Earth. But there are Helps against this Temper, which Mr. *W.* must have once read of, tho' perhaps he has since forgot them. They are mentioned in a little Book of his recommending, called *The Life of God in the Soul of Man*. “He who would mortify the
 “Pride and Vanity of his Spirit, should stop his
 “Ears to the utmost deserved Praises, and sometimes forbear his just Vindications from the Censures and Aspersions of others, especially if they reflect only upon his Prudence and Conduct, and not on his Virtue and Innocence: He who would check a vindictive Humour, would do well to deny himself the Satisfaction of representing unto others the Injuries which he hath sustained.”
 But how proper soever it might have been for Mr. *W.* to observe the Directions which he recommends to others, yet I have no Quarrel with him for vindicating himself; and while he sticks to that only, and with Truth and Decency can prove that he has given no just Occasion for his Lordship's Warnings, I shall rejoice at his Success; but still think my self obliged to his Lordship for his excellent and seasonable Cautions, whoever has been the Occasion of them.

And if the *only* Query is, whether Mr. *W*'s Conduct has given any just Occasion for them, why does he so often quit his own Defence, and endeavour to discredit that worthy Prelate, by calling into Question his Abilities as a Writer, and his Knowledge as a Christian Bishop? Will not his Pride and Vanity of Spirit be satisfied with a Vindication; but he must, *Diotrephes*-like, loving the Pre-eminence, magnify and exalt himself by thus degrading his Bishop? Will his vindictive Humour be content with no less a Sacrifice than the Reputation of so eminent a Prelate, long since distinguished for his great Zeal and Abilities in Defence of Religion? One who, as he himself declares, deserves to be highly commended for these very Cautions? — What, does the *Pastoral Letter* which he represents, as to the Expression, dark; as to the Matter, intricate; as to the chief Subject, impertinent; as to the Doctrines contained in them, false and contrary to the Gospel, deserve to be highly commended? Or did his Meekness and Humility get the better of his Veracity; and tempt him to say a Thing which he did not believe? Or, if he was sincere in what he then said, why has he treated his Lordship in a Manner so very contrary to his Deserts? I shall first consider his Aspersions on the Bishop; and then his Vindication of himself.

His Aspersions reflect on his Lordship either as a WRITER, or as a CHRISTIAN BISHOP.

I. AS a WRITER, *Page 6.* he charges him with *Obscurity*; “another Thing, my Lord, to me seems darkly expressed in *Page 18.*” — Your Lordships Words are these—“*Nor need they any other Evidence besides those good Dispositions they find in their Hearts, that the Holy Spirit of God co-operates with their honest Endeavours to subdue Sin, and grow in Goodness. If by good Dispositions*
“ your

“ your Lordship only means *good Inclinations* or
 “ *Desires*, I deny that to be a sufficient Evidence—
 “ for there is a great Difference between *good Desires*
 “ and *good Habits*—Many have one, who never at-
 “ tain to the other.—Many have good Dispositions
 “ or Desires to be good, but that is not Goodness it
 “ self—And consequently Men need more Evidence
 “ than good Dispositions, to prove to themselves or
 “ others, that the Holy Spirit of *God* co-operates
 “ with their honest Endeavours to subdue Sin.—If
 “ by *good Dispositions*, your Lordship means good
 “ Habits wrought in the Heart by the Spirit of
 “ *God*—I then agree, a Man needs no other Evi-
 “ dence.” And pray, who are *they* whose good
 Dispositions my Lord speaks of here? *THEY* who
 pursue in earnest the Course to which his Lordship’s
 Rules direct, in a serious Worship of God both in
 publick and private; in a conscientious Discharge
 of their relative Duties in all Stations; in an Im-
 provement in Goodness of all Kinds, proportioned
 to the Opportunities which *God* gives them, &c.
 And the *good Dispositions* of such, I presume, are
 more than *only* good Inclinations or Desires. And
 if this seems darkly expressed to any one, I would
 recommend him to his Grammar again, to learn
 the Syntax of Relative and Antecedent.

Page 9, 10, 11. We have the same Charge of
Obscurity, with the Addition of *Unfairness* and *In-*
consistence. Page 9. “ In my Opinion, your Lord-
 “ ship has by no Means been *clear enough* in your
 “ Definition of the Word *Enthusiasm*.” And pray,
 what’s the Fault? Why, “ according to the *fair*
 “ Rules of Writing, it seems it was incumbent on
 “ his Lordship to shew, that the Word *Enthusiast*
 “ had a good as well as a bad Meaning.” So that
 you see the Fault of the Definition is, in not con-
 sidering the Word *Enthusiasm* in a *good* Sense: And
 yet,

yet, *Page 10.* he tells us, “his Lordship’s Definition, when examined, does not convey any *ill* “ Idea at all.” And now we may go whistle for any Sense, for he has taken *all* away, both *good* and *bad*. And then he thinks it a *little inconsistent*, that his Lordship, who, (according to him) has used the Word in *neither* Sense, should at the same Time take it in the *worst*; and I think so too. However, if the Bishop will correct the next Edition by inserting two Words only into the Definition, and make Enthusiasm to be a strong, but *groundless* Persuasion on the Mind, that they are guided in an extraordinary Manner, by immediate Impulses and Impressions of the Spirit of *God*, all will be well; and that which at present is impertinent, will be then “to his Lordship’s Purpose.” I am glad the Matter can be made up so easily. How great is Mr. *W*’s Skill and good Nature! who, after having shewn his Lordship’s Obscurity, Nonsense, Impertinence, and Inconsistence, can yet make all clear, Sense, consistent, and to the Purpose, with so small a Composition, as the Addition of only two little Words, and which indeed are of *no Value* in the World? For, the strong Persuasion which my Lord calls *Enthusiasm*, is such as “serious well-meaning Christians

Past. Lett. “may be *led into*”, and *cautioned against*; and
p. 19. therefore cannot mean such as are *certainly felt*, and wrought in their Minds, by the extraordinary Influ-

Past. Lett. ences of the Spirit of God. Strong Persuasions
p. 54. of the latter Kind my Lord supposes *may* be, but then they are not *led into them* by the Discourses of others, but from their own Experiences; and even *such*, if they are not outwardly attested, should not be hastily believed by others, because Imposture can so easily pretend them, and thereby open a Door to endless Delusions.

Page 12. Another *Inaccuracy* he charges my Lord with, is for saying, “ *The ordinary Gifts, however real and certain in themselves, are no otherwise discernible, than by their Fruits and Effects.* ” Had your Lordship said, no otherwise discernible *to others*, than by their Fruits and Effects, it would have been right.” If multiplying Words, and leaving half our Meaning behind, which perhaps is what Mr. *W.* calls his Enlargements, be right; or if making Restrictions, where we intend none, be an exact and correct Way of writing; then his Lordship is justly blamed here by Mr. *W.* For the Bishop means in this Place, that the *ordinary* Gifts of the Spirit, however real and certain in themselves, are no otherwise discernible to *ourselves*, as well as to *others*, than by their Fruits and Effects; and, therefore, Cautions serious and well-meaning Christians, from being led into an Opinion, that it is necessary, that the *ordinary* Operations of the Holy Ghost be felt by them in an *extraordinary* Manner. But this Mr. *W.* thinks wrong, for this extraordinary Reason; because it is possible for a Man to feel Joy in the Holy Ghost with the rest of his Fruits, which at that Time may not be discernible to others. Perhaps now the Reader is hunting for the Force of the Objection: It is, in short, this; ’tis wrong in the Bishop to assert, that the ordinary Gifts of the Spirit are *no otherwise* discernible to ourselves than by their Fruits; because it is possible that we our selves may discern those Fruits.

For a concluding Stroke, *p.* 25. he has, in his Way, detected his Lordship in as great an *Inconsistency* as can well be imagined. “ Your Lordship exhorts your Clergy to preach Justification by Faith alone; and quotes the 11th Article of our Church, which tells us, we are justified by Faith *ONLY*, and not for our own Works or Deservings.

“ At

“ ---At the same Time your Lordship bids them
 “ *explain it in such a Manner, as to leave no Doubt*
 “ *upon their Minds, whether good Works are a ne-*
 “ *cessary Condition of their being justified in the*
 “ *Sight of God.* Your Lordship, in my Opinion,
 “ could not well be guilty of a greater *Inconsistency*.
 “ This, my Lord, is truly a new Gospel.” The
Doctrine I shall consider hereafter: At present let us
 examine the *Inconsistency*; namely, that *Faith ONLY*
 should justify, and yet *good Works* be a *necessary*
Condition to Justification. And what will he say
 then to the Account given of this very Matter by
 Rom. iii. two *Apostles*, who deliver themselves thus; *A Man*
 20. *is justified by FAITH, without the Works of the*
Law; so says St. Paul: Which yet we must so un-
 derstand, as to entertain no Doubt, but that *by*
 Cap. ii. *WORKS a Man is justified, and not by Faith only*;
 24. for so says St. James. I think the *Inconsistency* here
appears greater; as *Faith only* seems to be made
 essential in one Place, and *Works equally essential*
with Faith in the other. And if the two *Apostles*
 may be reconciled, and interpreted *consistently* with
 one another, so certainly *might* the Bishop; and it
 would have became the Meekness and Reverence
 due from a Presbyter to his Bishop to have so under-
 stood him. Especially since it happens, that, as his
 Lordship has expressed it, all *seeming Inconsistency*
 vanishes: For he makes *FAITH ONLY essential* to
 Justification, and *GOOD WORKS* no more than a
necessary Condition to it. And if this appears *very*
inconsistent, it can be only to those who are Strangers
 to the Propriety of Language, and therefore mistake
 their Talents, when they set up for Criticks. Should
 I say, a Man *sees* with his *Eyes ONLY*, yet I would
 be understood in such a Manner, as to leave no
 Doubt, but that Light is a *necessary Condition* to his
 seeing, I presume the *Schools* would understand me.
 Or

Or should I say, *A* is entitled to such an Office by Virtue of the Grantor's *Deed* ONLY, yet in such a Manner, as that doubtless the faithful Discharge of that Office is a *necessary Condition* implied, I presume the *Courts of Law* would understand me. And if expressing himself with the Propriety of *Philosophical* and *Forensic* Terms be to write *inconsistently*, I must give up his Lordship's *Accuracy* as a WRITER, and shall acquit Mr. *W.* of that Forwardness (no unusual Attendant upon Ignorance) of which at present he stands more than suspected. As to the Charge of its being a *new Gospel*, that will be considered hereafter among his Reflections on his Lordship

AS A CHRISTIAN BISHOP; *Page 5.* He would represent him as a Stranger to what is Christianity, and what is not. "Your Lordship calls that a
" *very imperfect State* of Christianity, which is no
" State of Christianity at all."---" *He that finds,*
&c."---" is SO FAR from being in a *very imperfect*
" *State*, as your Lordship is pleased to affirm, *Page*
" 8. that he is in no State of Christianity at all."
And *how far* is that? Sure the *very imperfect* State must be the lowest, and but one Remove from no State at all. So that what his Lordship calls a *very imperfect* State of Christianity (supposing Mr. *W.* to be in the right) is SO FAR from it, that it is---at the *very next Door*. So little is the Difference, even in Mr. *W.*'s Account, that gave Occasion to this clamorous Page. And the less the better for Mr. *W.*'s sake; because the Bishop has not *miscalled* the State of the Persons he describes *Page 8.* They are undoubtedly supposed to have been baptized into the Name of Christ; and St. Paul says, *As many of you Gal. 3. as have been baptized into Christ, have put on Christ.* 27. They, then, commenced *Christians*, and were entered into a State of Christianity. *Xet'idvot γὰρ πᾶσα*

παύσαν καλῶνται, οἷός τε διὰ τῆς παναγίας βαπτισματός τὸν Χριστὸν ἐνδυσάμενοι. *Theod. in 62 Jesaia.* But if they made no farther *Progress*, but contented themselves with only a publick Profession of the Faith, and external Communion with the Church, they were, tho' Christians still, yet in a very imperfect State of Christianity, and in no State of Salvation at all. *Χρυσ. in ἐδὲν ἔσται κέρδος, πῶς μὲν ἔχοντος, καὶ τὴν ἀπὸ τοῦ βαπτισματός δωρεάν, πᾶσι ὃ τοῖς πατέσι πεποιημένον. Chrys. in Rom. c. 6.* So that if the Bishop is mistaken, 'tis his Happiness *errare cum Patribus, etiam cum Apostolis*, and for *their* Sakes, if not for his own, it had been more decent in Mr. *W.* to have spared him.

Page. 8. I apprehend to be a Charge of the same Kind: Your Lordship immediately adds, " Nor that, persevering in their Course, and praying to God for his Assistance, and relying upon the Merits of Christ for the Pardon of all such Sins, Failings, and Imperfections, as are more or less unavoidable in this mortal State." --- " I beg Leave to ask your Lordship, whether this does not favour too much of the common Divinity?" I think, indeed, it favours very much of that Divinity commonly held and taught by the Church of *England*; and, in my Opinion, it would not become a Presbyter of that Church to quarrel with it on that Account. However, if this be not his Meaning, I shall take no Advantage of the Ambiguity of his Expression, but consider it in another Light; namely, that the *English* Clergy have commonly departed from the Doctrines of their own Church, and that the Bishop of *London* has too much inclined to that Defection. As to the *English* Clergy, he offers no Evidence in Support of the Charge against them, I therefore pass it over as a Slander that pretends to no Proof, and requires no Answer. With respect to his Lordship, the Charge

is endeavoured to be supported from the above-mentioned Words. The false Divinity, it seems, is this; an Intimation "*that we are to do some-thing for our selves*": And such an Intimation I believe the Words will amount to; for the Bishop seems to think, that to persevere in a Christian Course, and to pray to God for his Assistance, and to have Faith in the MERITS of Christ for the Pardon of Sins, are Things required of us to do our selves. And this I take to be the common Divinity of *Christianity*; and if *Methodism* teaches the contrary Opinions, they favour too much of the common Divinity of *Deism*. But, in other Words, the Divinity complained of is, "*that we have partly a Righteousness of our own, and that Jesus Christ is to make up the Deficiencies of that Righteousness.*" --- Not a Syllable can I find that looks like it! --- "What else can your Lordship mean, by saying, "*That we must rely on the Merits of Christ, for the Pardon of all such Sins* [Failings and Imperfections] *as are more or less unavoidable in this mortal State*"? --- Why, that such are our Sins, Failings, and Imperfections, unavoidably in this mortal State, that we cannot rely on our *own Righteousness*, but must rely on the MERITS of Christ. He goes on, "Did Jesus Christ come into the World, my Lord, only to save us from the Guilt of such Sins, as are more or less unavoidable in this mortal State?" Certainly. Because such Sins comprehend *all*, even wilful Sins, and original Corruption, as well as others. Such was not intended to restrain the Pardon (to be granted for Christ's Merits) to *some Kinds* of Sins only, but means, I presume, *such particular* Sins, as they *severally* were guilty of, *all which* Sins are more or less unavoidable in this mortal State.

Page 16. "Farther, as your Lordship seems to deny the immediate Assistance of the Holy Spirit, in our particular Addresses at the Throne of Grace."----It is something strange that such a Charge should follow directly after this Quotation from the *Pastoral Letter*: Your Lordship confesses, "that the Spirit of God does particularly assist us in a due Performance of religious Offices." These Passages should not have appear'd so close together, without the Interposition of a single Word, because in this Situation I am sure the Charge *seems* false. And from what *other* Words can it seem true? Is it from his Lordship's affirming, "that the Scripture no where tells us, that Prayer is the SINGLE Work of the Spirit?"----And yet Mr. W. assents to it; "that Prayer is not the *single* Work of the Spirit, without any Co-operation of our own, I readily confess." Well, but upon this Occasion, your Lordship says to your People, "You have great Reason to be thankful to God for a publick Service prepared to your Hands." Upon which Mr. W. immediately subjoins---"My Lord, I never said to the contrary." These are all the Passages he has produced out of the *Pastoral Letter* relating to this Charge. From which it is plain, that Mr. W. *seems* to deny the immediate Assistance of the Holy Spirit in our particular Addresses to the Throne of Grace, *just* as much as his Lordship; for he assents to every Thing the Bishop says; and yet his disputatious Spirit seems uneasy within him on Account of *extempore* Prayer. The Bishop *prefers* a publick Service prepared to their Hands before it:---Mr. W. never gain-said. Mr. W. says the Spirit of God assists true Christians to pray *extempore* now, as well as formerly:---The Bishop has not denied it. What then can be the Offence that has occasioned this Resentment? I cannot guess, unless it be,

be, that Mr. *W.* has been forced to make Concessions forely against his Grain; and the Remorse of that disturbs him: Or else, that with Respect to publick *extempore* Prayer *unuttered* (συναγμοῖς ἀλαλί- Rom. 8. 26.) the Bishop has said not a Word.

Ibid. "As your Lordship seems to deny the immediate Assistance of the Holy Spirit in our particular Addresses to the Throne of Grace, so your Lordship seems to deny it also in our particular Actions." If he *seems* to deny the latter no more than the former, I fear Mr. *W.* will appear to have brought a false Accusation against his Bishop. Let us first settle the Points agreed in between both, and then examine the Question in dispute. *That in GENERAL we live under the gracious Influence of the Holy Spirit, and that he both excites and enables us to do Good*, the Bishop is firmly persuaded, *That this* Past. Lett. 26. *or that Thought, or Action, is an Effect of the sole Motion or immediate Impulse of the Spirit, without any Co-operation of our own Mind*, Mr. *W.* never affirmed. The Question is, *Whether we can ascertain Answer, the exact DEGREE and MEASURE in which the* P. 16. *Holy Spirit, and our natural Conceptions, do respectively contribute in any PARTICULAR Thought or Action?* The Bishop says, *he dare not* pretend to ascertain them; and for this, he is charged with denying the immediate Assistance of the Holy Spirit in our particular Actions. I doubt not but the Reader sees that he hates *common Logic* as much as *common Divinity*; otherwise, he would hardly infer a Denial of the Assistance it self, from only not daring to ascertain the *Measure* of it. Your Lordship acknowledges, "that the Holy Spirit does act" Page 17. "in general, and why not in the particular Actions of our Lives also? For can the one be without the other?" For this *very Reason* Mr. *W.* might have assured himself, that the Bishop acknowledged, that

Ibid.

that the Holy Spirit assisted in the *particular* Actions of our Lives. He proceeds, " If there be any
 " such Thing as a particular Providence, why may
 " we not expect particular Direction from God's
 " Holy Spirit in particular Cases ? " This has not
 been denied, but was certainly implied in *some* Measure ; even then, when the *exact* Measure was made

Ibid.

the Dispute. " Does not our Church, my Lord,
 " teach us to pray, that God's Holy Spirit may in
 " ALL Things direct and rule our Hearts ? " The
 Bishop had taken Notice of it before, *Page 24.* and
 thence took Occasion to arm his People against any
 Suggestions, that our Church was regardless of the
 Doctrine of the Influences of the Holy Spirit upon
 the Hearts of Christians, or that any Member of it
 needed to seek elsewhere for a more spiritual Service.
 But does our Church teach the *Measure* and *Degree*
 in which God's Holy Spirit and our natural Conceptions
 do respectively contribute in all those Things ?
 Is it owing to excessive Ignorance that he thus *mistakes*
 the Point in Question ; or to a more blameable
 Cause that he *wilfully shifts* it, and draws into
 Dispute a Point agreed on ? To the Question it self,
 I can find very little said : He courageously asserts
 indeed, that *he dares say* the Measure and Degree in
 which the Holy Spirit and our natural Conceptions
 do respectively contribute to this or that Thought or
 Action, which the Bishop *dares not*. And there he
 rests the Matter without farther Proof or Explication :
 Unless he intends what follows for such ;
 " your Lordship says, *we dare not say this* ",
 (namely, that the Spirit assists us in our particular
 Thoughts and Actions, for of that he was then
 speaking : But it is a *most notorious Falshood* to say
 that the Bishop ever denied or doubted of such Assistance)
 " *because our Saviour has tolds us, that we*
 " *know no more of the working [Workings] of the*
 " *Spirit,*

“ Spirit, than we know of the Wind, whence it
 “ cometh, and whither it goeth.” The Instance is
 clear enough : We know the Wind blows, and we
 know the Spirit acts upon us ; but as we know not
 the Beginning of the one, and where it will end, so
 neither can we tell *when* the other first moves us,
 and *where* its Motions cease. He says, the Bi-
 shop must allow that we know *as much* of the Spi-
 rit as of the Wind. I see no Reason for it from
 the Comparison in St. *John*. Similies are never
 supposed to hold in all Respects. Our Saviour says,
 Thou hearest the Sound of the Wind ; shall we
 conclude therefore that we can *hear* the Sound of the
 Spirit ? Much less may we infer from the Text,
 that we can *feel* the Impressions of the Spirit upon
 our Souls, because we can *feel* the Wind, of which
 the Text speaks nothing. So the Matter rests where
 it began : The Bishop dares not say, the Measure
 and Degree, in which the Spirit and our natural Con-
 ceptions do respectively contribute to any particular
 Thought or Action, for which he gives *two* Rea-
 sons ; and Mr. *W.* dares say it, for which he gives
no Reason, unless this be one, that because we can
hear the Wind, therefore we can *feel* the Spirit.

Page 18, 19. He charges his Lordship with a
 consequential Denial of the Divine Commission of
 Bishops, Priests and Deacons, by this Method of
 Argumentation ; “ If my Ordination, by my Lord
 of Gloucester, be not a reasonable Evidence of *that*
Divine Commission you call upon me for, then must
 all those, whom your Lordship, or the other Bi-
 shops ordain, act only by an human Commission,
 and you must disclaim your own Divine Right and
 Authority. His Lordship had said, Page 27.

“ It is surely very proper, that Men should be called

“ upon for some reasonable Evidences of a DIVINE

“ COMMISSION, when, 1. They tell us of extra-

“ ordinary

“ *ordinary Communications they have with God, &c.*
 “ 2. *When, &c. &c.*” ’till Page 38. All these intermediate Pages are filled up with Quotations from Mr. *W*’s Journals, that “ People might be
 “ able to make a Judgment for themselves, whether Persons who assume such a Character, and
 “ speak in such a Language, ought not to give
 “ Proof of an *extraordinary Commission* from God.” So that the *Divine Commission* in Proof of which Evidence is required, is an *extraordinary one*; as you may plainly see by comparing Page 27 and 38 together.

In answer to which, Mr. *W*. produces his Proof of an *ordinary Divine Commission*; and then compliments his Lordship with the decent *Dilemma* of allowing his, or denying his own Commission. In return, I’ll make him a Present of another: He either knew that the Evidence required was in Proof of an *extraordinary Divine Commission*, or he did not; if he did, where is his Sincerity and Christian Simplicity in wilfully misrepresenting the Case? If he did not, his Ignorance is too great to deserve any farther Regard as a Writer; and recommending him to his College again, and those Academical Studies, of which he shews so great a Contempt, is the best Advice I can give him.

Page 26. He charges his Lordship, and the rest of the Bishops, for laying Hands too suddenly upon Men, if they ever ordain any, who do not give good Proofs that they have *such a special and immediate Mission* from God, which the Bishop condemns, and describes, Page 28. namely, special Directions from God to go to such and such particular Places, and an immediate Call to forsake the prescribed Form and Order of their National Church. If so, few Bishops have had the Happiness to lay Hands on such as they ought.

But

But the Grand Charge which he reserves for last, and chooses to close with, as an undeniable Witness of that Love and Meekness, of that Humility and Reverence, with which he blesses God he can write to his Bishop, and of that Tenderness which he promised in the Beginning of his Answer, *Page 6.* “(Oh! let not your Lordship be angry, for indeed “ I will endeavour to speak with all Gentleness and “ Humility)” is as follows; That the Gospel which his Lordship directs his Clergy to preach “ is “ a *new* Gospel; I am sure, says he, it is *not* what “ the Apostles preached; and it is as *contrary* to “ the Doctrine of the Church of *England*, and the “ whole Tenour of the Gospel, as Light is contrary “ to Darkeness.” A heavy Charge this, brought by a Presbyter against his Bishop! What are the Directions that give this Offence? What says his Lordship? (*Page 46. Past. Lett.*) “ *I hope, that “ when your Ministers preach to you of JUSTIFI- “ CATION BY FAITH ALONE, which is asserted “ in the strongest Manner by our Church, they ex- “ plain it in such a Manner, as to leave no Doubt “ upon your Minds whether good Works are a NE- “ CESSARY CONDITION of your being justified in “ the Sight of God.*”. To this Mr. *W.* objects, that it “ is as great an Inconsistency as can well be.” To which I have already replied (*Page 8.*) and shewn, that it is consistent with the greatest Correctness of Language. He proceeds, “ And the 12th “ Article of our Church says, that *good Works* fol- “ low *after Justification*; and how then, my Lord, “ are they a necessary Condition of our Justifica- “ tion?” There are such Things as *subsequent* Con- ditions as well as *precedent*; and a necessary subse- quent Condition to Justification, not only *may*, but *must* follow after Justification. So that good Works *may* be a necessary Condition of our being justified

in the Sight of God, for any Thing that appears in *his Reasonings* to the contrary. Neither will his Proofs from Scripture serve his Purpose better :

Rom. vi.
23.

Eternal Life is the GIFT of God ; and is it impossible that a Gift should stand with Conditions ? If a Title to eternal Life be given to the Faithful *on Condition* that they shall bring forth good Works, such good Works, having no Merit in themselves, or antecedent Claim to that eternal Life, do by no Means *destroy* that Gift which was given on such Conditions. Wherefore we gratefully acknowledge,

Eph. ii.
8, 9.

that *by Grace we are saved*, as those *Pagans* were to whom St. Paul there writes ; *thro' Faith* in Christ Jesus, which rescues them and us from the fatal Consequences of natural Corruption, and the Guilt of past Sins ; *not of Works*, either preceding that Faith, for unto the defiled and unbelieving is nothing pure, for even their Minds and Consciences are defiled ; neither of Works following that Faith, for, as not yet produced, they cannot be the *Cause* of our Justification, and even when produced, cannot *merit* any Thing with God : Yet are they required that they should follow ; otherwise, those who have received Grace, may forfeit that Grace again. If they walk not worthy of the Vocation wherewith they are called (that is, by good Works, see *Cap. iv. Ver. 20, 32.*) they may grieve the Holy Spirit of God, whereby they are sealed unto the Day of Redemption. And so *necessarily* are these good Works required, that St. James says, *by Works a Man is justified, and not by Faith only* ; that is, if Works do not follow, the Justification becomes void. And this, I think, is making good Works a necessary subsequent Condition of our being justified in the Sight of God.

Chap. ii.
24.

And yet Mr. W. says, he is sure this is *not* what the Apostles preached. We have just heard St. James.
St.

St. *Paul*, in the very Epistle urged against this ^{Ephes.} Doctrine, exhorts them who were saved by Grace, to the Practice of good Works, thro' his 4th and 5th Chapters, as worthy of their Vocation ; as the contrary would grieve the Spirit that sealed them ; and would prevent their Inheritance in the Kingdom of Christ, and of God. To pass over his Exhortations to Churches in general, his Epistle to *Titus* his own Son in the common Faith, excites him, in all Things to shew himself a Pattern of good Works, and to persuade believing Servants to discharge their relative Duties, because the Grace of God which bringeth Salvation, teaches us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly, in this present World. And *Timothy*, whose *unfeigned Faith* he mentions, he cautions to flee youthful Lusts, and to follow Righteousness, Faith, Charity, Peace, &c.

St. *Peter* addresses himself to those who are kept by the Power of God thro' Faith unto Salvation ; yet he exhorts them to abstain from fleshly Lusts, because they war against the Soul : To be sober and vigilant, because their Adversary, the Devil, seeketh whom he may devour.

St. *John* writes, Look to your selves, that ye lose not those Things which ye have gained ; but that ye receive a full Reward. And,

St. *Jude* writing to those who were sanctified by God the Father, and preserved in Jesus Christ, and called, exhorts them to *keep* themselves in the Love of God ; and concludes with a Doxology to him who is able to keep them from *falling*. All agreeing, that those who have been justified by Faith, must be careful to perform good Works, or else they would not finally be saved.

But this Doctrine, says Mr. *W.* is as contrary to the whole Tenor of the Gospel, as Light is contrary

to Darkneſs. And yet we find there, 1. That good Works are required in order to Salvation; *If thou wilt enter into Life, keep the Commandments.* 2. That Salvation is diſpenſed to good Works; *Come, ye bleſſed of my Father, receive the Kingdom prepared for you from the Foundation of the World: For I was hungred and ye gave me Meat, &c. Math. xxv. They that have done good ſhall come forth to the Reſurrection of Life, John v. 29.* 3. That the contrary Behaviour ſhall loſe this Inheritance; *Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels: For I was hungred and ye gave me no Meat, &c. Math. xxv. They that have done evil ſhall come forth unto the Reſurrection of Damnation, John v. 29.* 4. And this too even in thoſe who had Faith, ſo much as to work Miracles; *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that DOETH the Will of my Father which is in Heaven. Many will ſay unto me in that Day, Lord, Lord, have we not propheſied in thy Name? and in thy Name have caſt out Devils? and in thy Name done many wonderful Works? And then will I profeſs unto them, I never knew you, depart from me ye that WORK Iniquity, Math. vii. 21, 22, 23. Nay, 5. Tho' they had had a juſtifying Faith, evil Works ſhall afterwards fruſtrate the Mercy, and cauſe once remitted Sins to be again imputed. *I forgave thee all that Debt becauſe thou deſiredſt me; ſhouldeſt not thou alſo have had Compaſſion on thy fellow Servant, even as I had Pity on thee? And his Lord was wrath, and delivered him to the Formen-tors, 'till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, Math. xviii. 32, &c.* And to this Doctrine of Chriſt and his Apoſtles the Church of England holds faſt: Which Mr. W. would repreſent ſo contrary to
what*

what his Lordship directs, concerning the Necessity of good Works. One great Reason why we condemn'd the Doctrines of the Church of *Rome* was, because they taught, *That the good Works of just Men are meritorious of eternal Life condignly, altho' there were no divine Compact.* Cajetan in 1, 2. Qu. 11. Part 3. *And that eternal Life is due unto good Works by the Justice of God.* Conc. Triden's Sess. 6. Can. 32. In protesting against which Error, it was necessary for the Reformers in their Articles to enlarge on the Point of Justification by Faith only, and the Inefficacy of good Works to justify without a Covenant, in which we differed; rather than on the Necessity of good Works, which was agreed on all Hands. Wherefore Archbishop *Cranmer*, the first of these Reformers, says, That the Good shall arise unto Glory, and the Evil unto Pain; or, that those that persevere in God's Precepts and Laws, *so long as they so do*, they be the *right Inheritors* of his Kingdom, this is not the Commendation of a Christian's Faith, but a *most certain Proposition*, which all the Devils believe most certainly. Yet do the Articles themselves sufficiently teach that good Works are *required* of us, when it is said, ART. XIV. *Voluntary Works, besides over and above God's Commandments, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety: For by them Men do declare, that they do more for God's Sake, than of bounden Duty is required.* Consequently the Church of *England* teacheth that good Works are *required* of us as our *bounden Duty*. The *Athanasian Creed* teacheth, that all Men shall give Account of their own Works; and they that have done Good, shall go into Life everlasting; and they that have done Evil, into everlasting Fire. And in our Office of *Baptism*, after having prayed that our Lord Jesus Christ would vouchsafe to receive
the

the Person to be baptized, to release him of his Sins, to sanctify him with the Holy Ghost, to give him the Kingdom of Heaven and everlasting Life; and after having been assured, that Christ had promised these Things, and would perform his Promise; we add; Wherefore after this Promise made by Christ; Ye (Adults) or these Infants, by you their Sureties, must faithfully promise for *your* Parts, that *ye* will renounce the Devil and all his Works, and constantly believe God's Holy Word, and obediently keep his Commandments: Here the Church of *England* makes good Works a necessary Condition of Justification. I might add much more from the *Catechism*, *Confirmation*, *Collects*, especially on the *Circumcision*, 6th after the *Epiphany*, 25th after *Trinity*, the *Homilies*, &c. but I would not be tedious; I shall only subjoin a Passage from Bishop *Jewel's* Apology, published by the Queen's Authority, and with the Advice of some of the Bishops, as the publick Confession of the Catholick and Christian Faith of the Church of *England*. Chap 2. Containing the Doctrine of the Church of *England*, §. 23. " Tho
 " we say there is no Trust to be put in the Merits of
 " our Works and Actions, and place all the Hopes
 " and Reason of our Salvation only in Christ, yet we
 " do not therefore say, that Men should live loosely
 " and dissolutely, as if *Baptism* and *Faith* were suffi-
 " cient for a Christian, and there were nothing more
 " required; the true Faith is a living Faith, and can-
 " not be idle; therefore we teach the People, that
 " God hath not called us to Luxury and Disorder,
 " but as St. *Paul* saith, unto good Works that we
 " might walk in them. That God hath delivered
 " us from the Power of Darknes, that we might
 " serve the living God: That we should root up all
 " the Reliques of Sin; that we would work out our
 " Salvation with Fear and Trembling: That it
 " might

Eph. ii.
10.

Col. i. 10.

Phil. ii.
12,

“ might appear that the Spirit of Sanctification was
 “ in us, and that Christ himself dwelleth in our
 “ Hearts by Faith.” And now why does this young
 Presbyter reproach his Bishop for directing his Cler-
 gy to preach Justification by Faith ONLY, yet to ex-
 plain it in such a Manner, as to leave no Doubt upon
 their Minds, whether good Works are a *necessary*
Condition ; and call such Directions the directing us
 to preach a *new* Gospel, as contrary to what Christ
 and the Apostles taught, and the Doctrine of the
 Church of *England*, as Light is contrary to Dark-
 ness ? It seems the Heterodoxy is in supposing that
 good Works are *required* to follow the first Justifica-
 tion which is by Faith only, as a *necessary Condition*
 to our final Justification ; whereas had his Lordship
 insisted “ on his Clergy’s preaching up good Works
 “ as a *necessary Fruit and Consequence* ” of that Faith
 by which we have been justified, “ his Lordship
 “ would have used his Authority aright.” So re-
 bukes the Apostle of *Savannah* ! But besides his very
 unbecoming Insolence, he is mistaken in the Point
 which is usual enough in confident People.

For, 1. *The Scriptures* do certainly represent
 good Works *rather* as a necessary Condition of
 what we *should* do, than as a necessary Consequence,
 or what we *cannot but* do. We acknowledge,
 that a justifying Faith is necessary before we can
 produce good Works, as the Tree is necessary
 to the Fruit, for *without Faith we cannot please*
God. We acknowledge farther, that those good
 Works, when produced, cannot absolve us be-
 fore God ; if he *enters into Judgment with us, no*
Man living can be justified in his Sight. But we in-
 sist, that good Works are required of us, and that
 without them (supposing Time and Opportuni-
 ty) we shall not be *finally* justified ; which is plain
 from the Precepts of the Gospel, the Exhortations,
 2 Warnings,

Warnings, Threats and Promises of Christ and his Apostles. And we likewise say, that those good Works are *contingent*, that it is possible for us *not* to perform them, and that they are not *necessary Consequences* of a justifying Faith; as is evidently supposed in those very Precepts, Exhortations, &c. addressed to the Faithful and Regenerate, which must otherwise be very impertinent; and appears, in fact, in the Denial of St. Peter and others. 2. *The Church of England* does most expressly teach this Doctrine:

ART. XVI. "After we have received the Holy Ghost, we *may* depart from Grace given, and fall into Sin; and by the Grace of God (we may) rise again, and amend our Lives." This shews the *Contingency* of good Works, that they *may*, or *may not*, follow justifying Faith. And from ART. XV we learn, that frequently they *do not* follow: "All we the rest, (altho' baptized, and born again in Christ,) yet offend in many Things." Wherefore good Works, according to our Articles, cannot be *necessary Consequences*; nay, to hold them to be such, is anathematized by the Church: ART. XVI. "They are to be condemned which say, they can no more sin as long as they live here"; which must be the Case, if good Works are the *necessary Consequences* of justifying Faith. Nor is this Opinion only contrary to Scripture, and the Church of *England*, but 3. of dangerous Tendency to the Souls of Men, as making them too *secure* of their Actions. He that is persuaded, that he has a justifying Faith, needs not to be solicitous about his Practice, if good Works will *necessarily* follow; he has nothing to do, but to follow the Bent of his Inclinations, and trust his Faith to consecrate the Work, be it what it will; and to this Purpose they apply that of St. John; *He that is born of God cannot commit Sin*. And if we are taught to be assured of this Faith, not by the
Evi-

Evidence of good Works, but by inexplicable Impulses and Impressions of the Holy Spirit upon our Minds, we cannot but apprehend very pernicious Consequences.

I would recommend to Mr. *W*'s calm and serious Consideration, whether a strong Persuasion of his own Faith and Zeal for God, and a Confidence, that none but good Actions can proceed from such good Principles, has not betrayed him into many Indecencies and Irregularities of Behaviour, which a scrupulous Christian, taught to judge of his Faith by his Works, would have been afraid to commit. That I may not seem to shoot in the Dark, by suggesting a general Charge, I'll mention a few Particulars.

I. Endeavouring to make the *Ministry* of the Church of *England* odious to the People; 1. By irreverently treating the Bishops, my Lord of *London* especially, and falsely slandering him as a Promoter of Hæretical Doctrines. 2. By labouring to blacken the Parochial Clergy; either in publishing scandalous Reflections, and notorious Untruths, of particular Persons, (see Mr. *Walls's* Case) with regard to their Lives; or else, with regard to Doctrine, that they taught *in general*, what, I verily believe, no one ever taught. (See his *Sermon on the Indwelling*, &c. p. 1.)

II. Disturbing her Order and Government; 1. By publick Preaching in the Fields; 2. Neglecting her Liturgy; 3. I fear endeavouring to subvert it, by pretending to be of it; (see *Journ.* 3. p. 84. Lett. to *Kinchin*) and, 4. Acting contrary to her Articles. (See ART. XXXIV.) "Whosoever, thro' his private Judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and ap-
D " proved

“ approved of by common Authority, ought to be
 “ rebuked openly (that others may fear to do the
 “ like) as he that offendeth against the common
 “ Order of the Church, and woundeth the Consci-
 “ ences of the weak Brethren.” This is a Matter of
 great Importance, and I would not have him fatally
 deceive either himself or others. But I now proceed
 to consider

His VINDICATION of himself: *Page 5.* “ As
 “ for your Lordship’s Cautions against *Lukewarm-*
 “ *ness*, I am not much concerned in them.----
 “ You do not seem to point at me in particular;
 “ unless it is where your Lordship (*Page 10.*)
 “ informs your People, *That a diligent Attendance*
 “ *on the Duties of the Station wherein Providence*
 “ *has placed them, is, in the strictest Sense, the*
 “ *serving of God.*” To which he subjoins in Re-
 ply, “ None but those who condemn me unheard,
 “ can justly charge me with affirming the contrary.”
 As he has undertaken to answer the Charge, whether
 intended against him or not, I must observe, that
 his Answer is not satisfactory; nor shall he be con-
 demned unheard. I appeal to his publick Adver-
 tisements where and when he was to preach; what
 were they but Encouragements and Invitations to
 People to neglect the Duties of their Station, and
 come to form his Audiences? The 20, 30, 50, and
 80. Thousands, which he boasts of, could not be
 collected round him in an Instant; but must be,
 as I my self have seen them, several Hours
 gathering together: And the Complaints of Masters
 and Parish-Officers, to which I am no Stranger,
 that their Servants have neglected their Business to
 follow Mr. *W.* and that several poor People, who
 before supported themselves and Families by their
 Labour, had now left off to work, and were be-
 come burthensome to their Parishes, shew too plainly
 the

the Justness of this Caution, to which Mr. *W.* has given abundant Occasion. And his Advice to *Joseph Periam* to forsake his Profession of an Attorney, as unlawful for a Christian, tho' Mr. *Periam* supposes a conscientious Discharge of it, is a sufficient Evidence under his own Hand, that he does sometimes teach, that a diligent Attendance on the Duties of the Station wherein Providence has placed us, is *not* strictly serving of God, but on the contrary, offending him.

Page 9. " I come now to your Lordship's Caution against *Enthusiasm*. For that, I suppose, your Lordship intended more particularly against me." And, Page 11. " I suppose, by *extraordinary Operations*, your Lordship means, the same as being guided in an *extraordinary Manner* just above.----And if so, according to your Lordship's own Definition, I am no *Enthusiast*." How *clearly* he has slipped his Neck out of the Collar! But how if his Lordship should have wrote with more Accuracy, than to confound *Operations*, and the *Manner* of *Operations* together? To clear what his either *puzzled* or *dishonest* Head would darken, let us hear the Bishop himself: " *Enthusiasm* is a strong Persuasion on the Mind, that they are guided in an *extraordinary Manner*, by immediate *Impulses* and *Impressions* of the Spirit of God. And this is owing chiefly to the Want of distinguishing aright between the *ordinary* and *extraordinary* Operations of the Holy Spirit. The *extraordinary* Operations were those, by which the Apostles were enabled to work Miracles, &c.----But these have long since ceased; and the *ordinary* Gifts---are conveyed in a *different Manner*." So that, according to the Bishop, the *extraordinary Operations* guided the Apostles in an *extraordinary Manner*, by immediate *Impulses* and *Impressions*

of the Spirit of God, and this was not *Enthusiasm*. But a Persuasion, that the *ordinary Operations* do guide us in the same *extraordinary Manner* by immediate Impulses and Impressions, this is *Enthusiasm* in his Lordship's Opinion; or, at least, may be considered as such, "till we see reasonable Grounds for considering it in any other Light." So that, as he only lays Claim to the *ordinary Gifts* and Influences of the Spirit, if he nevertheless persuades himself that he receives them in an *extraordinary Manner* by immediate Impulses and Impressions of the Holy Spirit, like those which enabled the Apostles to work Miracles, and speak with Tongues, he is then an Enthusiast, or may be considered as such according to his Lordship's Definition, *Page 10*; or Direction, *Page 54*.

And that he is persuaded of such immediate Impulses and Impressions of the Spirit of God, the Bishop has instanced in several Particulars, and proved them from his *Journals*.

1. His telling us of *extraordinary Communications* he has with God: In Proof of which, several Passages are quoted from Mr. *W*. To these he replies, All that he means by *extraordinary Communications* are, more Assurances and Comforts from God, at some Times than he has at others. If so, we must endeavour to qualify his spirited Expressions in those Passages, and reduce them to plain Sense. As thus;

"It is remarkable, that we have not had such a continued Presence of God among us, as we have had since I was threatned to be excommunicated." Which, according to Mr. *W*'s Interpretation, (and sure he understands his own Meaning best) is no more than this; It is remarkable, that we have never had so much Comfort, or never been so well pleased, as since I was threatned to be excommunicated.

Again,

"Ob-

“ Observing, Providence *called* me this Morning; I went with some Christian Friends to *Bath*.” Now this by the same Interpretation means only, that, observing, I was better *able* this Morning than I had been before, I went with some Christian Friends to *Bath*. So again,

“ Had much of the *Presence* of God with me; and, had *much of God* with me to Day”; means only, that he felt more Satisfaction or Comfort those Days than others. And when he says,

“ God having shown both me and my Friends, that it was his *Will* that I should return awhile to *England*----I preached my Farewel Sermon.” He is to be understood only (for that, it seems, is all he means) that being much pleased with the Thoughts of returning to *England*, and his Friends being as *willing* to part with him----he preached his Farewel Sermon. And likewise,

“ This Day, I intended to stay on Board to write Letters, but *God* being pleased to *shew* me it was not his Will, I went on Shore again.” When stripp’d of its splendid Trimming, the Sense is only,

This Day I intended to stay on Board to write Letters, but finding a Disinclination to it, and that I was not able to set my self down to it, I went on Shore again.

Now if this be all he means by these *extraordinary Communications*, we know how to make proper Abatements when we read his Journals; and I am willing enough to acquit him of *Enthusiasm* in this Instance, because he pretends not to be guided in an extraordinary Manner. He only *says* it, without *meaning* it. But I wish he would beware a little more of Prophaneness or Blasphemy in thus trifling with the extraordinary Manner of the Spirit’s Operations.

A second Instance is, in his talking in the Language of those who have a *special* and *immediate*
Mission

Journ. 2.
p. 7.

Mission from God. But whatever the Passages produced by the Bishop may seem to imply, he means only that Mission by Ordination to the Work of the Ministry in general. When he speaks of God's *sending* him hither, and thither, to *Frederica*, and elsewhere, in his 1st and 2d Journals, when he was a *Deacon*: No more is intended, than that he *trusted* he was truly called, by the Will of our Lord Jesus Christ, and the due Order of this Realm, to read the Canonical Scriptures in any Church where he should be appointed to serve, and to preach, if admitted thereto by the Bishop. If so, I fear he was not sent to preach the Gospel wherever he went. And in his 3d Journal, when *Priest*, his special Mission then was only to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same. To preach the Word of God, in the Congregation where he shall be **LAWFULLY** appointed; engaging reverently to obey his Ordinary, and other chief Ministers, unto whom is committed the Charge and Government over him; following, with a glad Mind and Will, their godly Admonitions, and submitting himself to their godly Judgments. But he either outgoes his Orders, or to justify himself, must pretend a more special Mission when he tells us, "Now know I more and more, that the Lord calls me into the Fields; for no House or Street is able to contain half the People that come to hear the Word."

The 3d Instance is, in professing to think and act under the immediate Guidance of a Divine Inspiration. He replies, "And does not your Lordship think and act by the same Rule?" From which, and his laying Claim only to the ordinary Gifts and Influences of the Spirit, it is plain, he means the common Assistances of the Spirit in every Thought and

and Action: The Question is, the MANNER in which this Assistance is communicated? Is it violently by immediate Impulses and Impressions; which the Bishop calls Enthusiasm, or in the ordinary Manner, perceivable only in the Effects, and not distinguishable from our natural Conceptions? Why, in such a *Manner* as his Lordship prays, that *God would cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit.* This Prayer is, that God would assist us to subdue our carnal Affections in that imperceptible Manner which we can compare to nothing better than soft and gentle Breathings, that with pure Hearts we may hear the Law now going to be read to us. If he means only such a Divine Inspiration as those soft imperceptible Communications intended in that Prayer, how are we to understand those Expressions of, “FELT the Spirit of God *working in me mightily*”, and God “has given me a *double Portion* of his Spirit indeed, &c.” If he means only common Assistances in a *common Manner* vouchsafed, then we know how to reduce most of the other Passages quoted to their true Value;

“Made a Farewel Exhortation, as God gave me Utterance”, *i. e.* as well as I could.

“The Spirit of Supplication increases in my Heart daily.” *i. e.* The acquired Ability of praying *extempore* increases daily.

“I fear I should *quench the Spirit*, did I not go on to speak as he gives me Utterance.” *i. e.* I fear I should not be able to speak at all, did I not speak as oft as I can find an Opportunity.

But if he means common Assistances, vouchsafed in an uncommon and extraordinary Manner, by immediate Impulses and Impressions, then he still stands chargeable with Enthusiasm, according to his Lordship's Definition.

4. When he speaks of his Preaching and Expounding, and the Effects of them as the *sole Work* of a Divine Power. As to the one half of the Charge, speaking of his Preaching and Expounding, as the *sole Work* of a Divine Power, he gives not a Word in Answer. And yet it is fully proved upon him : As,

“ I had a great Hoarseness upon me; but, notwithstanding, God enabled me to speak with Power.”

“ Was enabled to read Prayers, and preach with Power.”

“ Preached and expounded with great Power and Demonstration of the Spirit.”

“ Had extraordinary Power given me at the Society in *Nicholas-Street*.”

“ I believe few, if any, were able to resist the Power wherewith *God enabled* me to speak, &c.”

Now to represent our Words in Preaching and Expounding, as the *sole Work* of a Divine Power, is pretending to as great and extraordinary Inspiration as the Prophets, Apostles, and Evangelists, were endued with : And this, I think, is Enthusiasm. And charging God with all the Imperfections which are to be met with even in Mr. *W*'s Sermons, is, I am afraid, something *worse* than *Enthusiasm*. He cries out, Would your Lordship have me ascribe any Thing in the least to my self? Yes; his Errors, Mistakes, Falshoods, and Imperfections, which are to be found even in his correctest Pieces; it had been more *modest* to have ascribed them to himself, than to throw them upon God. He adds, with regard to the latter Part of the Charge, where, my Lord, is the Absurdity of ascribing the Effects of expounding and preaching to the *sole Work* of a Divine Power? It was not the *Absurdity* that was censured, but the *Enthusiasm*, in persuading the People that they were reformed instantaneously by immediate

Im-

Impulses of the Spirit alone, without any Co-operation of his own Faculties.

However, if he demands to have his Absurdity pointed out, which was not charged against him, I will recommend to his Consideration the following Passage, which his Lordship quotes under this Article, from Journ. 1. p. 21. "God's Holy Spirit seem'd to be moving on the Faces of some of the Souls in the Ship." Where the Effect ascribed to his Preaching, is, I think, *absurd* enough.

5. When he boasts of sudden and surprising Effects, as wrought by the Holy Ghost, in Consequence of his Preaching. This he avows; and reports the want of such Effects as an Objection against the Bishop and his Clergy, as a Sign of their acting by only a bare human Commission; and that they may therefore take up the Prophet's Lamentation, *Oh my Leanness! my Leanness!* 'Tis true, indeed, that most of us, when we consider the Effects of our Preaching, have Cause enough to take up that Lamentation. We have not the *same Encourage-* Journ. 4.
ment to follow a naked Christ, that Mr. W. brags^{p. 5.} of: But we trust, thro' the Grace of God assisting us, that we shall not desert him, tho' reduced to Nakedness ourselves. And we trust, by the same Grace assisting us in the Ministry of God's Word, and Sacraments, that many have been enabled *to fight the good Fight of Faith*, tho' we cannot note down in our Almanacks the particular Day, and Time of the Day, when *our Lord got himself the Victory*; or reckon precisely, any farther than by our Register of Christnings, how many are *born of God* in a Fortnight. Leaving him, therefore, to his Skill in spiritual Midwifery, determining how many Days Travail, and how many previous Years of Pregnancy, attended with Symptoms so very like Madness, that it is commonly mistaken for it,
E is

24. 16. is required to the new Birth ; and leaving him, un-
 envied, to the Possession of his *fat* Things, I desire
 I may restore to the Prophet *Isaiab* his Exclamation
 again, which this Gentleman has dishonestly applied
 to another Purpose than was intended. The
 Prophet had no Apprehension of his acting by a
 bare human Commission, neither does he complain,
 that his Preaching was not attended with these sud-
 den and surprising Effects ; but the *macerating* Re-
 flection, which made him thus lament, was, that
the treacherous Dealers have dealt treacherously ;
yea, the treacherous Dealers have dealt very treache-
rously.

6. When he claims the Spirit of Prophecy. Here
 again he pleads guilty, and acknowledges his strong
 Persuasions of being guided by extraordinary Im-
 pressions of God. And yet most of them, those
 especially that respect his Sufferings, are no more
 than what an ordinary Foresight, *without* such Im-
 pressions, might prophesy as well as HE *with* them.
 As when he says, “ We dined with several Christian
 “ Friends, with the kind Keeper of the Prison,
 “ and rejoiced exceedingly at the Thoughts, that
 “ we should, one Day or other, sing together in
 “ such a Place as *Paul* and *Silas* did.” Now I
 doubt not but many, who have been in *such* Places,
 tho’ very slenderly assisted by the Spirit of God,
 have foretold their own Calamities ; *prophesying*,
 that if they continued to behave disorderly, and di-
 sturb the Peace of the Society, the Civil Magistrate
 would persecute them with Prisons, and other Suf-
 ferings. And what makes it look still more like
 human Foresight is, that we find it *fallible* ; the
 Lenity of his Governors has disappointed the Ex-
 pectation, which these *supernatural* Impressions raised
 in him. For in *Journ.* IV. p. 21. He tells us,
 “ The Hour of Persecution is *not yet come*---I
 “ really

“ really *wonder* it comes on no faster.” And then, as if quite vext to be so out in his Prophecies, and in his Anger, not caring whom he invokes, calls out, *Acheronta movebo!* Satan, why sleepest thou!

7. When he speaks of himself in the Language, and under the Character of an Apostle of Christ, and even of Christ himself. In Answer to this he asks, If I am not to speak in an Apostolical Language, why did my Lord of *Gloucester* give me an Apostolical Commission? We may undoubted speak in the Apostole’s Language, because out of the Scriptures we are to *instruct the People, and teach nothing (as required of Necessity to eternal Salvation) but that which we shall be persuaded may be concluded and proved by the Scripture.* But then to represent ourselves under their Characters, and even under that of Christ himself, and to dress up our indifferent Actions in the sacred Language, is a Profanation of it, in applying it to such common Uses. The Apostles, who had a better Title, yet, I think, never made so free with our Saviour’s Words; nor do I remember, that the primitive Writers did so use the Language, either of Christ or his Apostles. They kept it appropriate to Doctrine, Prayer, Argument, Reproof, Exhortation, and other such like *religious* Purposes; but not to describe the common Accidents and Occurrences of their own Lives, as, “ Howbeit, we *must be cast upon a certain Island.* Behold the Words are now fulfilled!”--- *It came to pass, “ that when JESUS was returned, the People gladly received him, &c.”* So very jealous were they of the Apostles peculiar Honour, that their Successors in their Office, would not assume their Title, but reserving to THEM the distinguishing Name of APOSTLES, contented themselves with that of *Bishops* or *Overseers*. But, says he, “ I hope, my Lord, using the Words which Jesus Christ used,

“ is not taking upon me the Character of Christ ? ”
Not always. But when he uses them, or those, applied only to him by the Apostles, to describe his own Actions, Commission, Power and Knowledge, as, *We speak what we do know, and testify that we have seen, and ye receive not our Witness, &c.* This is either to take upon him the Character of Christ, or to be guilty of great Prophanation.

The last Instance is, in professing to plant and propagate a new Gospel, as unknown to the Generality of Ministers and People, in a Christian Country. He answers, by recriminating, that his Gospel appears *new* to us, who are grown Strangers to the *old*. To which I have replied at large, as far as the Bishop for directing, and his Clergy for following those Directions, are concerned. As to Mr. *W.* the Charge is not for planting and propagating a new Gospel, unknown to the Generality of Ministers and People in a Christian Country, but for *professing* so to do ; as,

“ *Wales* is excellently *prepared* for the Gospel of Christ.”

“ Blessed be God, there is one coming after me, [Mr. *John Westly*] who, I hope, will *cherish* the Spark of Divine Love *new kindled* in their Hearts.”

“ The good Lord send some Body amongst them, to *water* what his own right Hand has planted.”

As to the Doctrines themselves, which he teaches, tho’ they are not so *old* as the Gospel of Christ, yet neither are they so *new* as his Ministry. They have been sufficiently known and exploded in *England* these 200 Years. The Spawn of *Muncer*, scattered here, produced a fruitful Progeny of heretical and schismatical Opinions, from most of which Mr. *W.* has borrowed something ; in this Respect, not unlike

The *Georgians*, so called from their Founder of *Pagitt's* that Name; tho' more commonly known by the *Herefio-* Name of *graphy.*

The *Family of Love*, who held with the *Dona-* *tists, Pelagians, Liber-* *tines, Arians, and Ana-* *baptists*, in some Things, in many with the *Papists*, in few with the *Prote-* *stants.*

They held likewise, that there is none other Deity belonging unto God, but such as Men are Par-takers of in this Life.

The Illuminated are godded with God.

That Christ is not one Man; but an Estate and Condition in Men, com-mon to so many as have re-

The *Methodists* seem to *Page 81.* follow this Policy. It shall now be my particular Bu-siness, wherever I go, to bring all the Children of God, *notwithstanding their* *Differences*, to rejoice to-gether. *Journ. 3. p. 80.* God grant I may be al-ways of a *Catholick* Spirit. *Ibid. p. 54.*

What else is the Mean-ing of, baptized into the *Nature* of the Father, in-to the *Nature* of the Son, and into the *Nature* of the Holy Ghost? *Indwell.* of the Spirit, *p. 9.* And, Christ's Followers being united to him, by as *real,* *vital,* and *mystical* an Uni-on, as there is between Jesus Christ and his Fa-ther. *Ibid. p. 7.*

Those whom Christ ju-*85.* stifies, them he also glorifies even with that Glory which he enjoyed with the Father before the World began. *Ibid. p. 22.*

Now, therefore, I am fully convinced there is a fundamental Difference between us and them *84.* [Clergy-

receiv'd the Doctrine of
Henry Nicholas.

[Clergymen of the Church
of *England*] They believe
only an *outward* Christ;
We farther believe, that he
must be inwardly formed
in our Hearts also. *Journ.*
3. p. 15.

Page 90. We must not go by
Motives, but by Motions.

I perceived my Heart
so nearly knit to my dear
Friends, that was it the
Divine Will, I should
gladly continue here; but
I *must* go---for therefore
---am I sent. *Journ.* 3. p.
20. Intended to preach at
Fort Simons---but, Lord,
thou callest me elsewhere.
Journ. 2. p. 9.

Some other Persons sent
for me to their Houses,
and *I believe* much Good
might be done here. But
I must not stay on the
Way. *Journ* 3. p. 21.

52. A Branch of these called
the *Brownists* say, all
having Gifts, Laymen, as
well as others, may preach.

If so worthy a Person
(*How. Harris*) should be
rejected (offering himself
a Candidate for Orders) I
say now, as I often said
before, I would have him
go on *discoursing*, and he
may do as much Good
without it. (See *Weekly*
Journ. 347.)

The Success the Holy
Spirit has blessed his La-
bours with, is a sufficient
Evi-

And

Evidence and Proof of
his Divine Commission,
and he need no other.
Ibid.

And pretend to plant a
new Gospel. O Lord,
thou knowest, good Lord,
that we never had the
Truth preached among us
till now.

I was refreshed by a Page 66.
great Packet of Letters,
giving me an Account of
the Success of the Gospel
in different Parts.---Oh!
what unspeakable Plea-
sure does it give me, to see
my own Townsmen re-
ceive the Word with Joy!
Journ. 3. p. 73.

Because the Generality
of the Clergy of the Church
of *England* do not preach
this Doctrine, I am re-
solved, God being my
Helper, to continue in-
stant in Season, and out of
Season, to declare it unto
all Men. *Answ. p. 26.*

All these Tenets spring
originally from the *Ana-
baptists*, who marry not
in their Congregations but
after this Manner; *Barba-
ra*, wilt thou have me,
the Brother of the Lord,
a Man newly regenerate
of Water, and of the
Holy Ghost? Are you of
that Church whereof I am
a Member? She answers,
I am re-baptized, (God
be praised) and will coha-
bit

Not much unlike to
this was the Marriage of
the Rev. Mr. *St—se*,
a *profest* Member of the
Church of *England*, and
a beneficed Clergyman in
it, to Miss *C—pe*, with-
out Bands or Licence.

37.

They

habit with no Man, but with a Brother of the same Faith. And so by giving the Hand, and a Kifs, and mutually taking each other, the Marriage is consummated.

Page 32.

Among which were some, called *Apostolicks*, who, because they would be like the Apostles, wander'd up and down the Countries without Staves, Shoes, Money, or Bags, preaching up and down their celestial Vocation to the Ministry of the Word.

95. But his chief Stores are drawn from the *Antinomians*, who hold,

It is sufficient for a wicked Man to *believe*, and not to doubt of his Salvation.

Ibid.

A Christian is not bound to the Law as a Rule of Life. Neither good Works profit to Salvation, neither ill Works can do any hurt.

99. A Man may have all Graces, and yet want Christ. It

They speak of themselves in the Language, and under the Character of Apostles of Christ. To preach the Gospel at *Frederica* also; for therefore am I sent, &c. *Past. Lett.* p. 35.

Jesus Christ came to justify the *Ungodly*.---The blessed Spirit is ready to breath on your dry Bones, if you will believe on Jesus Christ.---I say, if you *believe* on Jesus Christ. For by Faith we are saved; it is not of Works, least any one should boast. *Indw.* of the Spirit, p. 18, 20, 21.

Good Works are not a necessary Condition to Justification.

See Mr. B. Seward's Case. *Journ.* 3. p. 81. Good

It is impossible for a Child of God to sin.

God doth not, will not, cannot see any Sin in any of his justified Children. (*Eaton's Honeycomb of free Justification by Christ alone.*)

And as by such Treatment we are convinced, that Mr. *W's* Errors are *practical* ones, as well as those of his Ancestors, which, in *their* Times, proved destructive to every Civil Government they settled under, as *Germany* and *England* can fatally witness, I beg Leave to return my Thanks to his Lordship, as, for all the seasonable Cautions contained in this *Pastoral Letter*, so particularly for that valuable Page which Mr. *W.* in great Tenderness to the Bishop passes over. "As for your Lordship's *Suspensions*, Page 50. (for your Lordship's Sake I would not mention them.)" I earnestly recommend them to the Perusal of every serious Christian, and Man of Sense, in the Kingdom, as giving a prudent Aim at what may befall, and should be avoided, from a View of what has been felt; and as an Instance of his Lordship's Care for the spiritual Interests of the Church in which he presides, and of the temporal Welfare and Peace of the Civil Government, under which he lives. Mr. *W.*

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adds,

Good Works are a necessary Fruit and Consequence of Faith. I knew what it was, not only to have *Righteousness* and Peace, but Joy in the Holy Ghost. This is my continual Food. *Journ.* 3. p. 62.

With such an Opinion only, I think, can be reconciled Mr. *W's* injurious Treatment of my Lord of *London*, the Generality of the Clergy of the Church of *England*, and Mr. *Wells* in particular.

adds, " I hope my Life and Doctrine will always " prove them [those Suspicions] to be groundless." I hope so too. No less Thanks are due to the Bishop for his mentioning them. He has done Mr. *W.* no Injury ; he does not *prophecy* what *HE*, or his Followers, *will* do, but *forewarns* us of what they *may* do, from reminding us of Facts that *have been*. And neither Mr. *W.*'s Life or Doctrine yet give us any Security that *such* Suspicions are *groundless*.

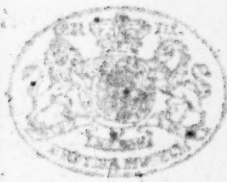
I *would gladly hope*, and do in Charity believe, that Mr. *W.* set out with a Zeal for God, tho' a mistaken one : The Pulpits were *then* open to him, in Confidence that he would preach nothing contrary to the Gospel : But when his Mistakes were more known, the Clergy grew more reserved ; and when his Errors were so notorious, that even Charity, that *hopeth all Things*, could not but see them, and when, to propagate those Errors, he claimed the Chair, visiting every Church, and violently taking Possession of the Pulpits, it was the Duty of the Clergy (if they had any Concern for the Souls committed to their Care) to check the spreading Evil, and refuse him the Liberty of misleading their People in their own Churches. This he calls being turned out of our Synagogues, and complains of it as a Hardship. Who made him *Universal Pastor* ? Who committed to him the Care of *all* the Churches ? If in our Judgment, he broaches false Doctrines (tho' we should happen to be mistaken) yet is it not our bounden Duty to endeavour to save the Congregations, entrusted to us, from the Infection ? And is the denying him to preach, turning him out of our Synagogues ? Are the Prayers and Praises offered there, hearing the Word read, and receiving the Lord's Supper, *nothing* with this Gentleman ? He was never refused these, that I know of. But
it

it seems *Preaching* is every thing with him; and refuse him that, we banish him from our Churches: Nay our Churches, if he preside not in them, are contemptuously turned into *Jewish* Synagogues. Do such Complaints become a meek Disciple of Christ? Is such a Behaviour the Mark of a dutiful and true Son of the Church of *England*? What ill Consequences may we not dread from so *bold* an Invader, from so *unreasonable* a Separatist?

When *Storke*, and his Disciple *Muncer*, first talked of their Conferences with God, I doubt not, but that (however mistaken) they were strongly persuaded of the Truth of them. Their uncommon Zeal, and, at first, blameless Lives, drew Multitudes after them: Till at length, *Luther*, foreseeing the dangerous Tendency of their Delusions, thought it necessary to oppose them. But the Civil Power permitted them to enjoy their Dreams unmolested; till, encouraged by this Indulgence, their Numbers and their Boldness increased so much, as to defy the Law, and spread the Flames of War wherever they came, so as to compel the reluctant Sword to cut off 15000 Persons. A little Remnant, unhappily for us, escaped to *England*, where, from Time to Time, thro' a Period of 200 Years, they have been perpetually sowing the Seeds of Dissention among us, and by artfully fomenting *civil* Discontents, have once overthrown both our Church and State.

Let not those, who see only the little Point before them, be offended at this Caution, which, however unnecessary they may judge it, (and God grant it may be wholly so!) was nevertheless kindly intended: Not to reflect on Mr. *W.* or his Followers, but to save both them, and others, from the Calamities, which, I hope, he as little intends, crying out, *Is thy Servant a Dog, that he should do this great Thing?* as the rest foresee. But if History may be

admitted as a prudent Guide, both may do well to consider, that a warm mistaken Zeal has sometimes, in the Progress of it, been heated into Extravagancies, which their first and cooler Judgments would have abhorr'd; and that Sparks too carelessly neglected, or too injudiciously blown up, have kindled Fires, which Floods of repentant Tears, and the Blood of Thousands were never able to quench.



F I N I S.



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